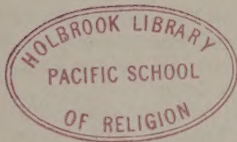


The **AMERICAN FRIEND**

[AUGUST 3, 1950]



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THE LEVELS OF PRAYER

The writer of this column is William W. Clark, headmaster-elect of Oakwood Friends School, Poughkeepsie, N. Y.

III. The Guidance of the Spirit (Continued)

Only the love of God can motivate the guided life. And this is to love God: to be so blinded with the radiance of His glory that all you see is light; to be so overflowing filled with the graciousness of His mercy that all you speak is witness; to be so fired by His consuming fire that all you do is devotion and compassion. It is the threshold of this experience which we begin consistently to cross in the prayer of guidance or obedience.

"There is a degree of holy and complete obedience," writes Thomas Kelly in *A Testament of Devotion*, "and of joyful self-renunciation and of sensitive listening that is breathtaking. Difference of degree passes over into difference of kind, when one tries to follow Him the second half. Jesus put this pointedly when he said, 'Ye must be born again' . . . and Paul knew it: 'If any man is in Christ, he is a new creature.'" Such are they that obey. God alone and the love of Him are the sufficient cause of their holy life. Such are we called to be. Often we may, sometimes we must, be of this sort. Here and now the call comes to us to turn and be born again—and again and again!

Then we can dare to consider the cost of obedience; but not till then, because the cost is a cross. Life in Jesus' day was so wild, and today is so wild, that obedience means apparently difficult, drastic, costing sacrifices, the sacrifice that a man will make for his country—and how much more! Tear out the offending eye, let the dead bury their dead, leave all, take up your cross, and follow! Obedience, come what will, is our appointed way. In this our world, our lost world, our pathetically groping world of brothers who violate their brotherhood, the men and women who obey God will surely suffer, as did He.

The first death is to self, to the world. We have conformed all too complacently to the pagan standards of this very lost world, all too easily given in to the nudgings of our own desires, all too self-righteously been crucifiers of Christ on our street. Our lives are corrupted and others are injured by our wasted times, our money-ruled moments, our passions and thoughts of un-consecrated lust, our succumbings to irritation and anger, our yearnings for revenge, our worries and fears. In comfort and security what callousness and casualness we have shown toward the derelict of humanity! What barriers of pride and care for the respect of others, of self-pity and of selfish bashfulness; what protective shells to keep some parts of ourselves within our own private jurisdiction; what bars of harsh judgment of others

disagreeable to us we have built! And so the first cost is the sacrifice of self, that by the grace of God these things no longer shall be; that by His grace more and more of the vestigial and stubborn remnants of self may come to their time of crucifixion, keeping us very humble all the while as we rise from this death to lives of service.

Having said this, that we must suffer because the world is what it is, and because we are what we are, we have to go on to take out the heroics altogether by confessing that the only things we must sacrifice and renounce in holy obedience are worthless anyway. This kind of suffering soon dissolves into joy and freedom! The only things we are called to give up are those that bring misery into life. We cannot be obedient and have misery. If we are unhappy, the circumstances which we blame are only the scapegoat for our own lack of death to self. *For God at all times will give us everything worth anything if we are living in Him.* Whatever may be lost is well lost, and we can declare with Paul, "I count all things but loss for the excellency of the knowledge of God in Christ Jesus!"

There is a very real but different and new kind of suffering which becomes ours, however. The grace of God by which He reveals Himself to us in His incomparable Godliness is given in His utter love for us on the cross, where for our own sakes He bore all our blows and all our scorn and sin and smugness. Once we have seen God in the cross of Christ, obedient unto death, yes, the death of the cross, that we also with Him might have life abundant, we are drawn willy-nilly into the pulsations of his compassionate heart. We, too, begin to know what it is to suffer for a lost world, to weep over Jerusalem, for their sakes to consecrate ourselves. We, too, know suffering, and the tears of God fill a spring of compassion within us. We can no longer pass by on the other side when there is anything, anything at all that we can do; we, too, can weep and long and pray where there is nothing else to do. We can cry, with Paul, "Oh that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death."

Having said so much, so little more needs saying. The crown of obedience is this very life of joy and suffering, of glad and humble service of mankind. Every moment of it is prayer, and every moment work, where to work is to pray and to pray is equally effective. It is all more praise than obedience! O, my friends, there is only one true freedom in life, one adequate release from loneliness and sin and futility and slavery, and that is the freedom of God's obedient servants. "Make me a captive, Lord, and then I shall be free!" To recapture "that first fine, careless rapture," to live with utter abandon toward God; to set our world aflame with His love—for us to do this is to rise to God's call and live.

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ERROL T. ELLIOTT Editor
E. Merrill Root Editor of Poetry

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Editorials . . .

"Seeds of Time"

MERRILL Root has written another volume of poems. The volume is ably reviewed elsewhere in these pages. Not only because he is Editor of Poetry for THE AMERICAN FRIEND, but because he is a poet of high order we point to his new volume entitled *Seeds of Time*.

The key of his music is pitched high. The ear range must be lifted and trained to new tone levels in many of his poems, though at times his lines strike an easy lilt like a Whittier cadence in such as the *Lazy Interlude*. Then, again he dips his pen in the molten Sun, a Sun that must be spelled with a capital "S," and from it flows *The Sons of Light*. With Root, the sun is a favorite figure of speech, and who can go back of the sun except it be to the Sun.

Fundamentally, Merrill Root does not sing of flowers and fruit, his mind touches the source, ranging from sun to root and back again in a full-orbed awareness. This is the loam of spirit out of which his earth poems grow — because they must! There is a grand ultimate — a sense of divinity in much that he writes — for the true poet is a great believer, and Root is a virtuoso of song. He answers, "yea" to life with a faith that reveals dogma as the rickety structure it is. His is a faith sustained by roots—not rivets. It is like an organism, not a scaffold.

Sometimes, not often, his poems are long, such as, "Of Love's Great Music." And again they are as simple and brief as a Japanese Hokku—like one stroke of the brush . . . an unfinished picture. What sermons are kindled in this one which says so much because it says so little!

*The wise men tell us that the moon has died . . .
Ask of the lover or the leaping tide!*

Good poetry is like rare ore, it must be mined at some cost, and the joy is in the mining as well as the owning.

They Who Discern

TO this day, intelligent persons disagree over the question of "witching" for water or for precious metals. Dare we say in these lines that we have never been able to believe that the process of finding veins of water with peach tree twigs will stand a scientific test. To our mind, it is classed with the planting of potatoes in the "dark of the moon." (The editor may hear from this.) We sit with the skeptics, if not in the seat of the scornful!

From the earliest days of history men have doubtless tried to develop means of discovering resources. The divining rod was among the earliest of tools. This magic was the forerunner of a science which now can tell us much more than the eye can see. The development of "finders" to detect resources and supply needs is an important chapter in the story of civilization.

Wherever the line between fact and fiction may be in the material realm, there is no doubt in the spiritual realm, about the ability of many persons to sense resources in other people. It is the function of certain members in the Quaker Meeting to detect and help develop these latent resources of mind and spirit, particularly in young people. Sometimes these valuable members have been recognized by the Meeting and set apart as "elders" to this quiet, pastoral service. In other cases only the Lord has recognized them!

There is none of us but can sharpen his faculties of observation, and deepen his concern to speak words of encouragement with care and timeliness to those who need them. Not only in youth but in adults there are hidden powers which need only to be discerned and harnessed to the work of the Meeting. It is a source of great joy to see new persons with fresh spirit brought to a flame. Blessed are those who kindle them!

Not only in the work of the local Meeting, but also in the Yearly Meeting and Five Years Meeting, fresh recruits with widened vision are always needed. What is the real man power and woman power of the church? No one knows. It surely is far beyond our present detection and development.

Lives, talents, and abilities are wasted not only by being misspent, but also by lying idle. Many members, younger and older, can do much more than they dream. To give one's life unreservedly to Christ and the church and feel the exhilaration of spirit in doing wholesome work is exciting.

Whatever the facts about "divining" gold, there is no doubt about the potential resources of spirit awaiting detection and development in our Meetings. Love and discernment can find and stir them into life.

August—Yearly Meeting Month

"QUAKER Quarterly" and "Quaker Yearly" were the vernacular titles, used chiefly by non-Friends of a community for attractive occasions fifty years ago. In fact, "Quaker Quarterlies" became so attractive at times of meeting that, outside the meetinghouse, the near-by population gathered in the spirit of a community fair. Most attenders of these gala occasions knew very little of what went on inside the meetinghouse. Sometimes these "fairs" that grew up around the gathered Quarterly Meetings of Friends greatly disturbed Friends and led them to move their meetings to new locations.

Despite the externals there was doubtless a great value in these renewals of fellowship that exceeded their business meetings in importance. Today the term "Yearly Meeting," for instance, carries a flavor all its own. There is nothing else quite like it in the memories and experiences of Quakers. The Friends Yearly Meeting often combines in a peculiar way group worship, business and fellowship, like the ingredients of healthful food.

During August there are exactly fifteen Yearly Meetings of Friends being held in the United States. These sessions furnish much of the cohesive power that gives to Friends their identity and a place in the Society of Friends and in the work of the Christian churches of the world.

Other months give seasonable hospitality to Friends Yearly Meetings, but no other month is so popular for Friendly gatherings as is August. There will be more Friendly interchange during the next thirty days than in any other month of the year.

October—Five Years Meeting

MANY of the Yearly Meetings convening between now and October belong to the Five Years Meeting and will therefore face toward Richmond, October 19-25. Many Yearly Meetings outside the Five Years Meeting membership will also be represented at the sessions by visiting Friends. All are welcomed into the week of worship, business and conference.

In some respects, the Five Years Meeting is like a Yearly Meeting—grown large. In other respects it is not. It carries a characteristic quality that gives larger meaning and influence to the Yearly Meeting, but it does not assume the prerogatives of authority and self determination that rest back upon the Yearly Meeting.

Beginning with the next issue of THE AMERICAN FRIEND there will be a series of statements on the history, organization, and present service of the Five Years Meeting. The emphasis will be on the spiritual fellowship and service aspects, and on new developments to be found in it during recent years. Finally, the program of the sessions will appear.

The summer is fleeting and ere we know it those days of fellowship will be here probing our spirits and lifting our sights to wider horizons. They should send hundreds of Friends back to their local Meetings inspired by a new sense of the largeness and the importance of our part as Friends in the Kingdom of Christ among men.

"Advancing with Christ," is the topic, but more than that it is the spiritual reality that can make our footsteps sure.

The Presence that Disturbs

THE healthiest state for one's soul is that of a disturbed peace. Utter peace means that growth has stopped; that one's prejudices are no longer being examined; that what one is or thinks, has been "frozen"; that he has a sense of being good enough.

Sometimes these disturbers of the peace are the dispossessed and the hungry people who sit like shadows around our well filled tables. Sometimes they are people whose very presence reminds us of our sins or mistakes. They are like Jesus standing by the shore when the self-condemned fisherman cries, "Depart from me for I am a sinful man, O Lord."

Could we but welcome a healthy disturbance and let it correct us then we might find the deeper joy of which Wordsworth sang.

*And I have felt
A presence that disturbs me with the joy
Of elevated thoughts . . .*

One may sense, beneath disturbance, the invitation to climb, to grow, to choose eternal values. Well might one in his weakness cry, "Leave me not, for I am a sinful man, O Lord."

On Being a Good Listener

IT is common knowledge among psychologists that an important element in the cure of a distraught mind lies in the telling of one's troubles to a willing listener. In some cases that alone effects a cure. In other cases, the problem lies much deeper and needs a spiritual incision.

In any case, the cure of minds and souls requires a hearing ear, an understanding heart, and a seasoned thoughtfulness. These abilities are sharpened by training. Good speaking is important, but good listening is more important. There is need for expert listeners.

Prayer is a communion and therefore involves speaking, silent or audible, and listening. Worship requires training, not of the class room kind so much as daily practice—the development of a listening "ear" and a discerning spirit.

E. T. E.

ON "SEEDS OF TIME"

Had I the mastery which you possess
Of words—their grave yet subtle, moving flow
And their exotic warmth!—But I confess
I stumble helplessly, with only slow
Deep feeling from which words but shyly come.
Your poetry is like an eagle flying;
Or a bougainvillaea, seen after winter's numb
Paralysis, its glorious blaze defying
Time and tide and men! It re-distills
The essence—the quintessence—of this life,
Preserving its rare gold and crimson rills,
Potent and heady. It's like a spirited fife
Whose melody, both ardent and controlled,
May well keep back the frost-line of the cold.

HELEN HIGGINS

MOUNTAIN MYSTERY

The road becomes a sun-path as we climb,
Slow-winding round and through sheer walls of rock,
And soon we are oblivious to time,
Forgetting it is measured by a clock.
We see the hazy forms of phantom peaks,
Aloof and lordly, rising toward the clouds,
Deep tree-lined canyons cut by rampant creeks,
And scattered ranges wrapped in snowy shrouds.
When we explore these eerie altitudes
We are enchanted by their mystery—
The beauty of their bright and somber moods—
Vast heights and depths of mountain majesty.
There seems no end—surprise upon surprise—
We can but gaze with wonder in our eyes.

LUCILE CHANDLER

No Short Cuts to Peace

By Frederic R. Crownfield

EVERYBODY wants peace. Being human, we want to get it by some short cut if possible. There are, however, no short cuts to peace.

There is no short cut by way of building up an overwhelming force, for the potential enemy will always find some way—a sneak attack, a secret weapon, a division in those opposed to him—which he believes will allow him to overcome the supposedly overwhelming force.

Neither is there any short cut by way of creating the machinery of a super government. Such machinery can only function where there is a basis of mutual trust and confidence. Where that is lacking no machinery can create it.

So far as religion is looked to for a short cut to peace it cannot furnish it either. Religion is not a superior sort of magic which can produce peace like a rabbit out of a hat. Neither is peace something which God can hand to us as a parent gives his children some gift when they are good children. I believe we shall have no true and lasting peace without religion, but the way that leads to it is long and hard.

We can best see what that way is if we begin with the chief threat to peace at present. Most Americans believe this threat comes from Russia, and Russia has a militant faith in the eventual triumph of communism and she seems ready to exploit any situation which appears to lead toward that triumph. Probably she does not want war. It certainly would be enormously costly and on communist principles it is not necessary to fight to gain her ends, for those principles predict that the American political and economic system is certain to collapse eventually of its own weight. All they need to do is to be on hand ready to widen any cracks that appear, to give a well calculated push on a weakened structure and to pick up the pieces when it falls.

Like most Americans I expect no such thing to happen. To me it seems that it is the other structure which is fundamentally unsound and must eventually fall. What I am concerned about is that the weak points in our own structure should not endanger our foundations. If we can eliminate these we need have no fear. Without fear we can be firm without being aggressive or bullying. Then we can afford to wait for the inevitable collapse to happen, without embarking on the war that nobody can win.

The writer of this timely article is professor of Biblical Literature and Religion in Guilford College.

Now what has this to do with religion? Simply that to find and eliminate the weak spots in our American way of life will need real religion—real prayer, real searching of heart, real repentance, real endowment with the spirit of God.

What are these weak spots in our armor? First and foremost is a false set of values. What do we think is really and truly worth while? Power, position, prestige, money and the things it buys, luxury pleasure—those are what most of us are looking for. Without them we cannot even imagine life as being worth living. Everyone is trying to get as much of them as possible, and since there is only so much all together, it is every man for himself and the devil take the hindmost. There are bound to be “haves” and “have-nots” and the have-nots will be ready for a revolution which promises to reverse the two.

From this basic situation spring most of our other problems. The relations between labor and capital, the corruption of politics, the boom and bust cycle in the economic system, the race problem, all of which communism is ready to use for its purposes—these spring from our conviction as to what is really worth while in life and how to get it.

Now the kind of religion that seems to me important deals with just that situation. When Jesus said that the two fundamentals of religion were love for God and love for your fellow man he was not just giving us two rules which could be applied on certain occasions, while the rest of the time was our own. He was talking about this very matter of what was most worth while in life and how to get it. To love God is to know Him, to trust Him, to find satisfaction in His gifts, and to find in Him the true source of security. To love God in such a way is to build on a rock which cannot be shaken whatever life may bring us.

The other commandment is just as far reaching and it prevents us from making religion into an other-worldly sort of thing. Our prayers and meditations—our communion with God—must bear fruit in concern for our fellows. Really to know and love God is to be sensitized by Him, sensitized so we

recognize evil and injustice wherever and in whatever form it may appear. It is to be enlightened by Him as to how to deal with it and empowered to do so. In this way we can eliminate the weak points which may lead us down the path to war, in the mistaken notion that war will preserve our nation and our values, even though we are defying God.

There is a saying that the way to eliminate lying from the world is to begin on the nearest liar—yourself. So the effort to eliminate war from the world must begin at the same place—the nearest war-monger. War-mongers are not villains in some fantastic tale far away—they are plain ordinary people like you and me; in fact they are you and me. We are war-mongers not because we lie awake at night plotting how to destroy nations, but because we do not have peace in our hearts—peace with ourselves and with those around us. Fundamentally we are at war with God, and as long as we are, we shall be at war with one another.

Perhaps this sounds discouraging. Does our only hope for peace lie in everyone's becoming perfect? Fortunately not. I do not know just how many Christians it will take to prevent war, for they will not do it by their votes. Perhaps just one real Christian would be enough. I expect that if there were only a few in each community who answered to the child's definition of a saint, it would be enough. The child, who had seen the stained glass windows in a great church, said that a saint was one that the light shone through. All of us were made to be transparent to God's light. We have no responsibility for anybody else's window except our own, but that responsibility no one can escape.

We all want peace. To true and lasting peace there are no short cuts. Indeed, war itself is an attempted short cut—a short cut to fullness of life which always turns out to be a dead-end street. If we are to avoid this disastrous turn it will be because we have found true peace in God. If we have, his peace will shine through us, lighting the way to the solution of those problems and those fears which threaten to lead us into war. Perhaps we can invert Jesus' blessing on the peacemakers so that it reads, “Blessed are the children of God, for they shall be the peacemakers.” If we are to have peace it depends in the end on what you do.

Seeds of Time

By Charles E. Cosand

E. Merrill Root has done it again! In his latest volume, *Seeds of Time*, we find another marvelous achievement in the field of high-class poetry. It comes like a refreshing oasis in the desert of senseless bickering, muddled thinking, and pessimistic materialism of our present-day life. Truly he is a Son of Light who says,

"Let there be Light, and Lo! —
What seemed disorder, random
and absurd,
Leaps into order."

How can he do it? Because he is a true poet, a word which once meant seer, literally "one who sees and thereby helps others to see." That is precisely what he does for us in the first section of the volume. We are amazed at his uncanny ability to see so much and his power of finding in it all, the noble attributes of Nature, Man, and God. He makes us realize that although we think we see, we are blind, and "seeing, see not."

It is apparent that Professor Root has free access to a world beyond the material, fact world in which most of us dwell. We feel that he must have been a Wordsworthian child about whom heaven lay in infancy, but unlike Wordsworth's youth, he never allowed the prison-house to close about him. The vision splendid never faded into the light of common day. He is one of the very few who have succeeded in keeping alive and radiant the joyful exuberance of flaming youth. He is eternally young.

This quality is revealed not alone in his virile, fearless thinking but it is also powerfully expressed in his poetic diction which constantly thrills and charms. Twenty-five years ago when he began to share his poetry with us at Earlham I recall the surprise with which it was received. What seemed to some, reckless abandonment to joyous, exuberant expression was severely criticized by the conservative, formal readers. "Oh, well!" they said, "He's young. He'll soon settle down to a more sane and moderate expression." But this last volume belies their prophecies. Youthful exuberance and delightful imagery are still there, changed if at all, in being more refined, more meaningful, and more satisfying. Who but a poet with the heart of youth could speak thus:

"Apple-blooms — those satin sheep"
"April peach trees tossing

E. Merrill Root, editor of *Poetry for THE AMERICAN FRIEND*, is professor of English at Earlham College and a nationally recognized poet—one of the few leading poets of our day. His associate colleague in Earlham is the writer of this review. Charles E. Cosand has retired from a former professorship in English at Earlham College.

Acres of butterflies tiptoe toward
heaven."

"Mountains made of misty pearl"

"Always he knew that death is door,
not end."

His love and reverence for words as a means of revealing his innermost thought is well expressed in his address to "Aesthetic Puritans."

Another strong quality of his poetry is the emphasis he places on positive Affirmation which he considers life-giving and creative. Conversely, he condemns Negation as a breeder of doubt, cynicism, and death. Throughout his poetry one finds that he is a great believer in great ideals. Early in life he resolved to be true to the highest and best in his own soul and he has shown an admirable loyalty to this purpose. As a result, his writing reveals unusual originality, free from the obvious imitation that has weakened the work of so many writers. His is a great soul and in expressing himself independently and sincerely great poetry is a natural result.

Not only is Merrill Root a great artist and a profound thinker, he also shows that he is an extraordinary optimist, but not one of the shallow, Pollyanna type. His is an optimism based on the eternal verities of the universe coming from a logical correlation of God, Man, and Nature. He believes that there are storm clouds, disappointments, rebuffs, injustice, catastrophe, but he sees beyond them all a higher truth that sustains the fearful heart. He dreads the coming of Winter whose chill breath destroys all the lavish beauty of Summer, yet he knows that beneath the ice and snow sleep the germs of abundant life ready to burst forth into Easter loveliness. The bells toll out the dying year but immediately the paeans of the New Year chime forth joyously. The end is ever the beginning. Optimism growing out of a sublime faith has kept Professor Root always young and courageous.

"Do not deny the loss and do not evade
the grief,
But hold in the root of the heart where
frost can never come,
The delicate green that is gold when
the world is born as a leaf."

Perhaps one of the most thoughtful parts of the volume is Section III which deals with the transforming power of love. "Love is blind," goes the old saying. Professor Root says, "On the contrary, love is all-seeing; makes the blind see and the deaf hear." Are you confused, burdened with doubt, bewildered with the seeming contradictions of life? Let love come in and possess your heart of hearts and order dispels chaos. Love is the great clarifier. We see clearly what was once invisible and we understand what before was inexplicable. Our doubts and fears are changed into faith and hope for Truth is Love.

This great principle explains the meaning of Section IV in which the Poet and the Scholar are distinguished. Both have the same objective, the finding of Truth. The scholar sees the world as a bewildering collection of illusive, contradictory facts. With various schemes of classification, analysis, and organization, he spends a lifetime of labor only to find it has been a futile quest. While the Poet, permeated by love, the great clarifier, bypasses the confusing array of facts and boldly grasps the Truth.

The Poet is the Sun, the Scholar the Moon. The one sees and creates by his own brilliant radiance, the other works in the dimness of reflected light.

The closing section of the volume, a somewhat miscellaneous collection contains a very clever editorial stroke in placing face to face the portraits of John L. Lewis and Rufus M. Jones. These highly contrasting characters symbolize Negation and Affirmation; the selfish demagogue ruled by greed and hatred, the great humanitarian ruled by the Spirit of Love.

As one meditates on this challenging group of poems one is constrained to believe that the author is one of our great modern Quakers in his evident belief in the doctrine of the Inner Light. He does not accept it as a theological bone of contention but he thinks of it as the great central Truth of life that guides one into all wisdom. Professor Root has not accepted this theologically merely, but he has lived it

(Continued on page 257)

POPLAR RUN FRIENDS PARSONAGE

Over a hundred years ago Poplar Run Friends Meeting was formed by pioneer Friends in Stoney Creek Township, Randolph County, Indiana, and a district school was also established by them. In the early days the church was served by the typical resident minister, and now for many years it has had a part-time pastor, but this did not seem to meet the need of the church or community, and a desire for a full-time pastor arose.

Two years ago, Neal Townsend envisioned the purchase of forty acres of land, a house and barn across from the church for a parsonage, to overcome the chief obstacle in securing a resident pastor. The house was three-quarters of a century old and extensive remodeling was undertaken, not only by the members of the church but also by the people of the community. The pastor, Robert Morris, and Neal Townsend supervised the work. About a hundred persons gave donations or loaned money for the purchase of this property. The Missionary Society and every member, as well as many friends, had a part in this adventurous project.

It was the thought of the members to dedicate this parsonage to the community instead of to the Meeting. The farm is supervised by a farm manager and the entire work is donated by members and others of the community who have responded with enthusiasm when a call for help is given. It was soon evident that as the community worked together the people were better able to understand one another, and this adventure has made the community "church conscious."

Additional improvements to the house, working the barn over into a cabin for youth and community gatherings, agricultural meetings, etc., are envisioned. With the Sunday School enrollment increasing, extra class rooms



are needed, and no doubt some one in the near future will find a workable plan so that these necessities may become a reality.

NEW LONDON PARSONAGE

New London, Indiana, Friends' parsonage is nearing completion. Approximately fifty years ago Benjamin Tucker and his wife, Mary Ellen, dreamed of a comfortable home for their pastors, and at their death bequeathed their home for that purpose. Other Friends remodeled it and in 1908 it was ready for occupancy, but with a debt of several hundred dollars. In 1912, Albert Stout cancelled this. But as the building aged, Friends were faced with the problem of reconditioning it or building a new one, and in 1949 the decision was made to build a new parsonage, and a new site was chosen close to the meetinghouse. The old parsonage was sold and the proceeds, together with other gifts, of approximately ten thou-

sand, made possible the building of a well-planned, well-equipped, commodious parsonage. In the spring, walks were laid and shrubbery planted. The pastor, Valentine Krumm, and family moved in last December.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Quakers Find A Way, by Charles M. Woodman; Bobbs-Merrill, 266 pages, price \$2.50.

Charles Woodman has written a stimulating, entertaining and useful book, with an appropriate title, *Quakers Find A Way*. There is enough anecdote to hold interest, and to show how and why the Quakers lived and worked effectively, and how and why at times they failed ignominiously. He emphasizes both "virtues" and "sins" and shows how one became the other. The book is relatively brief, only two hundred sixty-six pages, but it is comprehensive. The small amount of history is fresh and pointed. The book fulfils three important conditions. It has the ability to get itself read by all those who are at all interested. Then, too, it is worth reading. In the third place, it makes a real contribution to the subject and will be useful for young people who desire to understand the Quaker way of life and to get a glimpse of the growth and change during the three hundred years of Quaker history. It will be useful to people who are considering membership in the society, and also it will tend to clarify the thinking and define issues for long time membership.

The author discusses marriage after the manner of Friends, Quaker worship, simplicity of dress, the attitude of the Quakers toward music, and the interest of the Quakers in social change. He shows both the significance and dangers or handicaps of the Meeting on the basis of silence, and of the pastoral system. The story of the initiation and growth of the pastoral system, and its present place in the life of the Society is unique in recent Quaker books, and pastoral Friends will find it especially helpful, since it points out the place of the teaching ministry with adequate preparation, as well as the place of silence and contribution of individual members of the group. Young Friends will welcome this book's contribution, because it covers the whole of Quakerism broad-mindedly and critically.

The Friends who believe that the Society has been lax concerning its emphasis on belief will not agree with



this book. Others will feel that it is inclined to be dogmatic in certain emphases, for they will think that some interpretations are not quite justified by the facts given and that at least there are other possible interpretations. Friends who believe only in meeting on the basis of silence will find some objection to the defense of the pastoral system, and to the criticism of their type of meeting. Some Pastoral Friends will fail to see the importance of silence. However, most Friends will find clarification, deeper understanding, and greater appreciation of the Society.

We can hope for a wide distribution of this important Quaker publication.

WILLIAM J. REAGAN

EARLHAM FIELD SECRETARY

Charles A. Johnson, Earlham '46, has been named field secretary of Earlham to explore the relationship between the college and Friends Meetings and to find ways in which they can be mutually helpful to further the concerns of Friends in the mid-west.

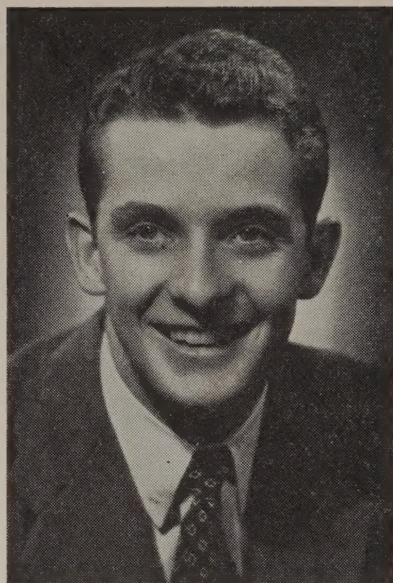
Charles A. Johnson is well fitted by heritage and training for his new position. His father, J. Grant Johnson, is a Friends' minister at Ridge Farm, Illinois. Earlier he held pastorates at Russiaville, Centerville, and Wabash, Indiana.

Philip Johnson, an honor graduate of the 1950 class, is the fourth member of the Johnson family to graduate from Earlham. J. Grant Johnson, himself, earned his degree in 1940, one year ahead of his son, J. W. Johnson, who is now a doctor serving in the navy.

Charles A. Johnson had a very successful college career. He earned letters as a Quaker sports star in basket ball and football. He was winner of the state oratorical contest. He served on the Inter-Dormitory Council and the Bundy Hall Council and was a member of the men's honorary, the Ionian Society.

While he was attending Earlham, Charles Johnson preached at Hopewell and Lewisville for two years and his third year at Ludlow Falls. For two summers he served the Greenfield Friends Meeting. He was Recreational Director for the Quaker Haven Young Friends Conference at Dewart Lake for several summers.

After graduating from Earlham, Charles Johnson coached basket ball and football in West Chester, Iowa, high school and coached his students to the state finals in basket ball and to a conference title in football. At the same time he did supply preaching.



He has attended the Hartford Theological Seminary for the past three years, receiving his B.D. degree in May of 1950. He found time at Hartford to play on the basket ball squad of the divinity students. The summer of 1948 he served as Admissions Counselor for Earlham. Charles Johnson is married and will live in Richmond.

ADDED CONFERENCE REPORT

Although reported briefly in a previous issue of this journal the "Second American Conference of Evangelical Friends," held at Wichita, Kansas, June 21-25, is further amplified by Arthur Roberts, minister of the Friends Meeting at Kansas City. Here are excerpts from his report.

Two hundred and twenty-five Quakers from all parts of America met at University Friends Church, Wichita, Kansas, June 21-25, for the Second American Conference of Evangelical Friends. Several hundred from the host city joined with the registrants to give good audience to the program of the conference.

In a constructive program of inspiration and fellowship, Friends sought to promote the aims as set forth by the committee: (1) To re-state and re-emphasize the things most surely believed among us. (2) To seek mutual inspiration and edification through prayer and fellowship, one with another. (3) To confer respecting better ways of attaining our divinely-appointed objectives in our respective communities and in the world. (4) To unite our prayers for a visitation of revival among Friends in America.

Bryon L. Osborne, dean of Cleveland

Bible College, was the chairman for the sessions. New officers of the continuation committee are: Lowell E. Roberts, head of the Bible Department of Friends University, Wichita, Kansas, chairman; Byron L. Osborne, Cleveland, Ohio; Frederick B. Baker, Hillsboro, Oregon, secretary; Gerald Dillon, New Sharon, Iowa; John Rutherford, Marion, Indiana; T. Clio Brown, superintendent of Nebraska Yearly Meeting, treasurer; Merrill M. Coffin, Whittier, California; Allen Reynolds, Vermillion Grove, Illinois; Donald Cassidy, superintendent Central Yearly Meeting, Westfield, Indiana; Robert Ford, Newport, Rhode Island; and Calvin Gregory, Friendsville, Tennessee. These officers will call the next conference and serve until its close.

MUTUAL CONCERNS

During the conference, Friends' educators, Christian Endeavor leaders, those interested in Christian Education, and those in the interests of Friends' publications met to discuss these areas of Christian activity.

BOOK TO BE PRINTED

By direction of the conference committee, the story of this Conference will be preserved in book form. To be published soon, the book will be made available through the various Yearly Meeting headquarters and through Friends' book stores. A wide distribution will keep the price as low as fifty cents. The Press committee is Arthur Roberts, Kansas City, Missouri, Scott T. Clark, Haviland, Kansas, and Earl P. Barker, Portland, Oregon.

QUAKER CALENDAR OF GENERAL MEETINGS AND CONFERENCES

FIVE YEARS MEETING OF FRIENDS—October 19-25, 1950; Main at 15th Street, Richmond, Indiana; Errol T. Elliott, Secretary, 101 South 8th Street, Richmond, Indiana.

ILLINOIS GENERAL MEETING—October 7, Chicago Monthly Meeting of Friends, 108th and Artesian Avenue, Chicago, Illinois, Lewis A. Taylor, chairman, Planning Committee, 1630 Brandon Road, Glenview, Illinois.

PHILADELPHIA GENERAL MEETING—November 2, 3, 4; Race Street, West of 15th, Philadelphia 2; George A. Walton, Clerk, 1515 Cherry Street, Philadelphia 2, Pennsylvania.

THE WORLD CONFERENCE OF FRIENDS—July 28 to August 6, 1952, at Oxford, England; address in America, 20 South 12th Street, Philadelphia, Pa.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For August 20—John, Preacher of Repentance

Luke 5:7-20

With today's lesson we turn from Old Testament characters to New Testament ones. There have been remarkable differences between the persons studied so far, but when one remembers that the period covered is more than a thousand years, it will not seem strange. When one begins to read the story of John the Baptist, however, it is not immediately clear whether he belongs to the old or the new dispensation. In many respects, he is like one of the older prophets; and in some ways he is more like Elijah than like Jesus, and yet he definitely faces toward the future and not the past.

John was first of all forthright. People did not have much trouble understanding him. He had, in keeping with the best prophetic traditions, a strain of moral directness like that of Amos and Elijah. Soft phrases and timid insinuations were not for this man. Looking out upon the behavior of his nation, he addressed them as a generation of vipers. He chided them for their national exclusiveness and for supposing that being a descendant of Abraham made one any better than others. He promised them doom and disaster if they continued on their misguided way, saying that in the divine economy of the world every tree that does not bear fruit is cut down, and that God will not tolerate useless and unproductive lives or nations. He issued a ringing call to repentance and tried to turn people from evil to good ways.

This man also did not hesitate to give practical advice. When people asked him what they must do, he told them to share their food and clothing with those who are in need, and he told the business men to quit extorting undue profit, and advised the soldiers to use violence sparingly, and told the laborers to be content with their wages. At a later time, he was to offer advice to the King in respect to his marital relations. It is clear that, for John, religion was no longer a matter of Sabbath observance and sacrificial correctness, but life and behavior day by day. In that sense, he was truly the forerunner of the Christ, for he too struck a shattering blow at a formal, week-end religion.

This John, whom we have called "The Baptist," was also the one who completely disavowed baptism with water as the ultimate religious act. The new

baptism toward which he pointed was a baptism in the Holy Spirit and with fire. The final judgment of God is based not upon being wet, but upon being clean, and cleanliness is an inward condition. We may use various outward acts as illustrations and symbols of this inward cleanness, but if the inward cleanness is missing, the outward symbols will be of no use. Paul was later to make exactly this statement in regard to circumcision.

John, therefore, stands between the old and the new, with his background in Judaism, but his hope in something that was to come . . . and when he saw Jesus and heard his ministry he said, "That is He."

Questions:

1. What was John's most important contribution to religious life and thought?
2. How far can spectacular methods be used safely in promoting religion?

For August 27—Mary, the Mother of Jesus

Luke 1:46-48, 2:48-51; Mark 3:31-35; John 19:25-27; Acts 1:14

The Protestant churches, frightened perhaps by the excesses of the Roman Catholic Church, have made all too little of the mother of Jesus. Without calling for any theory of immaculate conception, or for any power of mediation with her Son, one may still wish that we might appreciate more deeply the true quality of Mary, and be more willing to see in her the key to some of the mystery of Jesus. The Gospels are strangely quiet about her, although they do give us enough facts to help us greatly in understanding her.

Any boy who, at twelve years of age, has such a profound conception of God's will as Jesus, did not come to it by accident. How we should like to fill in the spaces of our ignorance and know about the long evenings when Mary gave to her son her deepest thoughts. How we should like to know the way in which she implanted the love of poetry by reading the Psalms to Him. How we should like to know the way she interpreted the stories of the patriarchs of Israel. How we should like to know when it was that to his growing mind it first became clear that God is Love and that it is more important to care about people than it is to practice elab-

orate rituals of religion. If the Magnificat is a true representation of the thoughts of Mary, it is easy to see why Jesus in his first appearance in Nazareth after his baptism used as his text the passage from Isaiah, beginning, "The Spirit of the Lord is upon me." There is a Spanish proverb which says, "an ounce of mother is worth a pound of clergy." I suspect it was true in Jesus' case, too, and that his mind was molded by Mary far more than by any priest or rabbi.

The service that a mother renders to her child is certainly one of the most difficult. "Her first ministration for her infant is to enter as it were the valley of the shadow of death, and win its life at the peril of her own." But I think that is less trying than the later struggle to bring to birth the soul of the child. "Mary kept all these things in her heart." How true that must be of many mothers. There are many times when about all she can do is to stand by and keep her faith and her courage and, although Mary probably did not always understand Jesus, she did stand by. She was still standing by as he hung upon the cross. The Disciples may have run away, but not Mary and some of her friends. They were still offering that most precious gift, the gift of love and concern in his hours of suffering.

The greatest thing that a mother can do for her son is not to make him her pet and slave, not to make him say nice things to her, but to give him a love for all people. In Jesus' case, I feel sure that this was done. "Who is my mother?" he asked, without implying any disrespect for his mother, but showing rather that his love had become an encompassing love which included "whosoever will do the will of God." It is a beautiful thing to have a son in the family; to love him and care for him; to protect him and have his love in return. But it is a far greater thing to give a son to the world, a son with a wide soul and a deep capacity to love and care for others, a son who has learned to love at home, but who reaches out to take in humanity in his mature love. Such a son was Jesus, and Mary must have had a very important part in thus preparing him for his work of redemption.

Questions:

1. How much should parents try to shape the careers of their children?
2. List in the order of their importance the things which you think a parent should try to do for a child.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

OBJECTIVES OF A MISSION BOARD

It is important that a church have clearly and distinctly in mind what it is supposed to accomplish on a mission field within the framework of the Christian church. It is obvious that the home church should not look forward to supplying forever an increasing number of missionaries and funds to its fields in order to do the work of evangelizing those areas. It is just as obvious that for the good of the people themselves, they must ultimately do the work of the church on the field and finance it. Therefore, we should have clearly in mind the specific goals we are expected to accomplish so as to know the steps that are to be taken progressively in both supplying funds and people, as well as withdrawing them at the right time.

As we see it, any mission board has three major responsibilities toward its mission fields.

I. To lead in the awakening of mankind—the growth of civilization.

II. To reproduce the cells, that is the church, and furnish a basis favorable to its growth and development.

III. To make that church indigenous within its new environment.

To lead in the awakening of mankind—the growth of civilization.

The first purpose is to take the initiative in awakening the people to the world about them and to their responsibilities within that world. Primitive man is a creature who is asleep. The growth of civilization in the present as well as in the past is the process of arousing this creature to the world about him and to his own potentialities.

This process of awakening man to the world about him is the growth of civilization. But it is not limited to the physical. The discovery of peaceful and invigorating human relations, as well as the methods of changing human nature so that we seek the best for all, is also part of this awakening. It is the responsibility of the Christian church to take the initiative in this process. We, who claim that we are a group that is seeking to do the will of the Creator of this universe, and who are in tune with the divine purpose, have the responsibility of leadership in this process.

At times we have taken the initiative. When the Europeans first migrated to America to begin life here, it was the church which established many of the simple elementary schools and maintained them until society was so universally convinced of their value that it raised money by common consent to support these schools. The church then went further and established academies which were the forerunners of the modern high schools. *Foreign Missions, in its simplest terms, yet most profound objective, is nothing more than the continuation of the responsibility of the Christian church to take the initiative in the process of awakening mankind to the world about him and to his responsibilities within that world.*

To reproduce the cells, that is, the church, and furnish a basis favorable to its growth and development.

The second objective of the mother church, working through its mission board, is to establish an infant church and then throw about it conditions which will prove to be a favorable environment for its development. The power to reproduce and to grow is the test of the vitality of life. This is true in the simplest organisms of animal and plant life. It is true of the more complex animals and plants and it is true of human beings. It is also true of the Christian church. As long as the Christian message is considered vital to human existence, the organization which carries the responsibility of the message of Christianity will reproduce itself in these little cells throughout the world, just as the simple-celled amoeba divides and produces another, or the multiple-celled animal and plant reproduces as long as they have the vigor and vitality of life.

We may have social services of humanitarian worth among peoples of the world without the establishment of the Christian church among the people. But we do not have modern missions today without a new church being established among the people. Sometimes many years are required for this to happen, but it is always the goal of Christian missions. This is the natural way of life.

AN ENVIRONMENT FAVORABLE TO GROWTH

But it is not sufficient to gather together a little group of Christians into

a new church—the new cell—and then abandon it. In addition to that, the mother church, working through its mission board, must surround that cell with an environment which will be favorable to growth and development. This is where we find the shortcoming of some of our more superficial enthusiasts of the gospel who feel their only responsibility is to go preach and then move on to others. That may be interesting and furnish an emotional ecstasy to the messenger and to those who support him, but unless the missionary establishes the little cell of Christians organized into a church and throws about it an environment favorable to its growth, he is neglecting the most fundamental laws of life and growth.

To make that cell indigenous within its new environment.

After the infant church has been established, and a favorable environment has been thrown about it, the final major obligation of the mother church working through its mission board, is to make this new infant indigenous within its own environment. One Indian when asked if India needs more missionaries today, replied, "That depends, we don't need any more potted plants." He then went on to explain that any plant takes of the nature of the seed from which it springs and of the soil in which it grows. The trouble, he explained, is that so many who come to us are potted plants. They have sprung from the true seed, Christianity, but a seed that has grown in the soil of western civilization with all its characteristics of speed, mass production, and a materialistic culture. India is a different soil. It is contemplative and philosophical. Many missionaries, he said, are missionaries of American civilization rather than of Christianity. What India needs is more who will come to India to plant the seed of Christianity into the soil found there and let it grow up to be native to that soil. This is what is meant by making the church indigenous within its new environment.

Christianity is a way of life that is revolutionary in all forms of society and culture. It is not an American or European or an Oriental philosophy but the way, the power, the vitality that will be a leavening influence in all cultures, if allowed to become natural and native to the ways of the people. To see that it becomes indigenous is the responsibility of the home church.

Friendly Life — Far and Near

Harold and Faith Whittlesey Grose have been appointed to the Friends Mission School in Alaska. They left with their children, Ruth and Paul, on July 7, for their new work.

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Lindley and Corona Rayle Cook of New England Yearly Meeting have been called to the pastorate of Central City, Nebraska, home of Nebraska Central College. They are starting their new work very shortly.

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Dr. Algie Newlin of Guilford College, and Clerk of the Five Years Meeting of Friends, attended the meetings of the Central Committee of the World Council of Churches at Toronto, Canada, in July.

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The Friends World Committee, American Section, at 20 South 12th Street, Philadelphia, would be glad to hear of any readers of *THE AMERICAN FRIEND* who would be interested in sending back copies of the paper to certain Friends abroad.

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Florida Avenue Friends Meeting in Washington, D. C., is awaiting only the permit to build as they anticipate the addition of five new rooms and added facilities. This meeting has had a worthy service, increasing in keeping with its place in the capitol of the nation.

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William W. Clark, who writes the Devotional page in *THE AMERICAN FRIEND*, is leaving his professorship in Earlham College to accept the position of headmaster of Oakwood Friends School at Poughkeepsie, New York, beginning September 1.

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Philippe Vernier, French pacifist and well known among Friends, is working on night shift in the deep Belgian coal mines and, after a few hours of sleep, doing his work as pastor of a small church. His whole life is peace in action and he is ably teamed with his wife, Henriette.

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Number 800 Quaker Lane will be the new address when High Point, N. C., Friends move to their new meeting-house, now being planned. A part of the project will be completed in July when the new picnic shelter and grounds, seating sixty-four picnickers, is completed.

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Floyd and Mary Webb Wilson, with their children Margaret Ann and Larry, report with joy the occasional visits of

Quakers to Bangkok, Thailand, where Floyd serves in the Y. M. C. A. Tony and Eirene Gilpin and Brian Jones are in Bangkok. Ray Newton and Tart Bell stopped there on their way from India. Phillip and Lois Jessup also passed through Bangkok and met with Friends.

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During the absence of Hannah Stapler, who is now attending the Planning meeting for the Friends World Conference in England, Emma Cadbury is supplying as the secretary in the office of the World Committee, American Section, at Philadelphia. Elsewhere in these pages she reports on, "Round-the-World Quaker Letters."

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Harold Walker who has served as minister of Worcester, Massachusetts, Friends for two years while attending Hartford Theological Seminary has been awarded the John S. Welles Fellowship for two years' study abroad. After a summer of visiting relatives in California he and Ethel Walker will sail, September 21, for study in Edinburgh, Scotland.

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Philip and Susie Frazier very much enjoyed attending New England Yearly Meeting in June, and visited various Friends Meetings in New England for two weeks afterwards. Before going to New England the Fraziers also attended three regional conferences of the National Fellowship of Indian Workers of which Philip is president for the current three-year term.

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Ida T. Parker, well-known Friends' minister, lives with her daughter, Margaret Parker, also well-known former missionary to Africa, at 174 Southwest 17th Street, Richmond, Indiana. Ill health and advanced age keep her at home where she reports her satisfaction in reading of Friends far and near through *THE AMERICAN FRIEND*.

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Howard W. McKinney will move with his family to Richmond, Indiana, near October 1, where he will serve as assistant secretary in the Richmond Regional Office of the American Friends Service Committee. He will give his attention to educational and project work in institutes, work camps, etc. Homer J. Coppock is secretary of the regional office.

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William and Marian Byerly have been asked to serve for one year as superintendent and matron of Olney School, supported by Friends of Ohio Yearly

Meeting, at Barnesville, Ohio. They have consented to spend this next year at Barnesville and, during their absence from our Kickapoo Mission Center near McCloud, Oklahoma, Armin and Mary Jane Saeger will substitute for them as Friends' representatives among the Kickapoos.

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Under a well-outlined program that lasts from September 24 to December 3, the Minneapolis Friends Meeting is conducting a series of Sunday evening meetings which include speakers on the faith and practice of several denominations. Speakers from these church groups will present the topics. Classes on personal faith and experience, the Bible in life, and young people's classes will also be a part of each evening program which will end with a social hour.

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Milo S. Hinckle has resigned from the pastorate of Danville, Indiana, Friends Meeting, due to age and health, and will retire from further pastoral work. He has served in outstanding ways among Friends, including mission service in Jamaica, membership on the American Friends Board of Missions, chairmanship of the Discipline Revision Committee of the Five Years Meeting, and in several pastorates in Indiana and North Carolina. Milo and Addie Hinckle will move to Plainfield, Indiana, where they will serve as assistants in the Mark I. Hampton Funeral Home.

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E. Daryl Kent, associate professor of Religion and Biblical Literature at Guilford College, has returned to the campus after a two-year's leave of absence at Columbia University. He completed the residence work for his doctor's degree in philosophy, under the established policy of Guilford College to grant leaves-of-absence and give some financial assistance in order to encourage and assist young members of the faculty who have proved their teaching ability and demonstrated their special interest in Guilford's educational program.

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The American Friends Service Committee reports its clothing stocks are low even though overseas shipments so far this year are only fifty-six per cent of the amount shipped during the same period in 1948-1949. At the same time, clothing needs are just as pressing as ever in many areas. Refugees in Germany, France, and Austria, together with dependent groups in these coun-

tries and Japan, are receiving the bulk of the shipments this year. The young, the very old, the sick, students, and apprentices will still need help for a long time to come.

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Registrations are mounting for the second conference on Friends' education, sponsored by the Friends Council on Education and scheduled for September 6-9, at Pendle Hill, Wallingford, Pennsylvania. The program, will cover substantially the same ground as that of last year, being directed especially toward those new to Friends' schools.

All inquiries regarding the conference must be addressed to the Friends Council on Education, 20 South 12th Street, Philadelphia 7—not to Pendle Hill.

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The Race Relations Committee of the American Friends Service Committee has announced the appointment of Jay Saunders Redding as a Visiting Lecturer during 1950-51. He is professor of English at Hampton, Virginia, and has lectured at Brown University, the University of North Carolina, Shaw University, and Virginia State College. Under the sponsorship of the Rockefeller Foundation and the University of North Carolina, he spent a year in the South gathering folk materials. He was elected a Guggenheim Fellow for the academic year, 1944-45. The Visiting Lectureship is a service which makes available to schools and colleges, visiting lecturers and teachers of minority races who are of high personal and scholarly qualifications.

Friendly Fellowship

ANDERSON, INDIANA—Albert and Margaret Bohnert, who have been pastors of this Meeting for four years have been called to the Friends Meeting at Mooresville, Indiana, of Western Yearly Meeting, beginning September 1. They have been active, earnest workers, and the Anderson Meeting has grown in many ways. Raymond Breaker, a graduate of Asbury Seminary, together with his wife has been secured for the Anderson pastorate.

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LINCOLN SCHOOL, PROVIDENCE, RHODE ISLAND—Faculty of Lincoln School attending New England Yearly Meeting were Mildred Crossman Breed, Margaret Cates, Maude Fowler and Marion S. Cole. Alumnae were Jessie Atkins, Mary Foster Cadbury, Marian Cates, Eunice Estes, Barbara White Haddad, Evelyn Jones, Lucile Jones, Mary Elizabeth Jones, Miriam Jones, and Virginia Townsend. Many members of the

School Committee were present and former faculty members were Frances E. Wheeler, former headmistress, and Ruth Wilkinson Johnson. The Bible half hour each day was led by Moses Bailey, a member of the School Committee and Board of Trustees.

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PLEASANT GROVE MEETING, WESTERN YEARLY MEETING—A goodly number attended Quarterly Meeting on June 24. Glenn Reece, Yearly Meeting superintendent, was guest speaker, giving a timely message on "I am come that they might have life, and that they might have it more abundantly." Friends were present from Harmony and Friends Grove Meetings. Basket dinner was served at noon and a time of fellowship enjoyed.

* * * *

DENVER, COLORADO, Friends held a Vacation Bible School, June 12-23, which was one of the most outstanding accomplishments of the year. There was an enrollment of seventy-two and an average attendance of fifty-five. A penny march was conducted each morning with the total collection of \$16.17 going to the mission field. Sixteen of the children accepted Christ as a result of the clear teaching. A flannel-graph object lesson was given each day. On Sunday evening, following the close of school, the children presented a program to a large audience.

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AMBOY, INDIANA — A daily vacation Bible School was held June 5-9, with an average attendance of one hundred and twenty. The offering of \$31.82 was sent to Irene Hoskins for work among the Navajo and Hopi Indians in the southwest. There were twenty-five young people from Amboy who attended Wabash Young Friends Quarterly Meeting on July 9, and a like number from Wabash. Officers elected are Norman Brown, presiding clerk; Margaret Jo Childers, assistant; Phyllis Foust, recording clerk, and Glenda Hurley, treasurer.

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CAPE COD, MASSACHUSETTS—Sandwich Quarterly Meeting was privileged to have Philip and Susie Frazier and their young son, Tommy, present during seventh month. Philip Frazier is a full-blooded Sioux and his wife a member of the Sac and Fox tribe. As a product of Friends' schools, they have devoted their lives to work among the Kickapoos, Sioux, and Osages. Susie Frazier's charm, and Philip Frazier's conviction of the wrongs done his people, and of the evils of the peyote religion, made them welcome visitors at West Falmouth Meeting, Allen's Neck, and at New Bedford where a tea and reception were given for them. This

was attended by the mayor, and about two hundred persons attended the public meeting following.

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WATSEKA INDIANA—Mary Hiatt, minister of the Watsika Friends Church, has accepted an unanimous call to remain another year. Mary Hiatt came to Watsika in September, 1949, after serving as minister of the Friends Church at Georgetown, Illinois, for twelve years. Under her leadership there has been a growing interest in the different departments of the work. Her messages are helpful and her pastoral services are greatly appreciated. Mary Hiatt has made many friends in the community who with members of the Meeting are happy for her decision to remain another year.

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NEW LONDON, INDIANA, Meeting has a fine group of young people, to whom the pastor has been giving lessons on preparation for membership in the Meeting. Eleven of these young people attended Yearly Meeting conferences at Quaker Haven. A Vacation Church School was conducted, with teachers and leaders making considerable sacrifice in time and effort in the busy farm season. The children spoke promptly to business and decided to send their daily offerings amounting to \$13.50 for the Indian work in Oklahoma. Valentine and Esther Krumm, who came from Iowa Yearly Meeting last year, have been asked to continue their work for another year.

In the Larger Circle

Rotary International, a world-wide body with offices at Chicago, has announced that eighty-five international scholarships will be awarded during 1950-51 to outstanding graduate students from twenty-five countries. In whatever land the scholarship winners study, they will be shepherded by members of Rotary and their families. There are more than seven thousand Rotary clubs in eighty-three countries.

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The seventh annual National Convocation on the "Church in Town and Country" will be held in Columbia, Missouri, November 7 to 9. The Convocation is sponsored by the Committee on Town and Country, an interdenominational agency constituted by the Home Missions Council of North America, the Federal Council of Churches, and the International Council of Religious Education. Held each year to give church leaders, laymen, social service workers, civic groups, and government officials an opportunity to ex-

change views on the rural church and agriculture, the Convocation will feature twenty seminars dealing with a wide range of topics. Interested persons should write to the Home Missions Council, 297 Fourth Avenue, New York 10, New York.

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A total church membership in the United States of 81,497,698 is reported in the 1950 Southern Baptist Handbook. This was a gain of 1.4 per cent over the figures reported last year. Forty-eight Protestant groups, with a membership of more than 50,000 each, reported a total of 47,199,675 members, compared with 46,719,184 the previous year. The Roman Catholic Church reported 26,718,343, compared with 26,075,697 the year before. Smaller denominations and the Jewish congregations make up the balance.

* * * *

Northwestern University at Evanston, Illinois, has been chosen out of twelve possible American locations as the site for the Second Assembly of the World Council of Churches where delegates from member churches in forty-four countries will gather in the summer of 1953.

Announcing the selection of the 99-year-old Methodist-related institution, Bishop G. Bromley Oxnam, one of the presidents of the World Council, declared that "as a member of the great American free church tradition, whose roots are so firmly embedded in the Midwest," he was particularly glad that the Second Assembly, "crucial in the development of world-wide Christian cooperation," would be held in the Chicago area.

SEEDS OF TIME

(Continued from page 250)

genuinely as the driving power of his personality.

We are grateful to him for sharing with us the splendid visions that have come to him. No one can read these magnetic poems without feeling that he has been led into greener pastures and that his soul has been restored.

We congratulate Professor Root upon his privilege of enjoying a year of relaxation from his busy life as a teacher and the opportunity it brings for further literary work unhindered by the petty annoyances and interruptions which he has so bravely surmounted. We shall await eagerly his forthcoming messages which we know will

"Touch our dark hearts with Heaven.
Until we share
God's unseen glory that is every-
where."

BIRTHS

BROCK—To Merrill and Doll Brock, a daughter, Carol Sue, on June 6, at Amboy, Indiana.

COPE — To Dale D. and Jean Day Cope, a daughter, Elizabeth Jean, on July 2, at Whittier, California.

HODSON—To Morris and Thelma Hodson, a son, James Morris, on May 28, at Amboy, Indiana.

MARTIN—To Frederick H. and Esther Jean Haines Martin a son, Leslie Frederick, on June 27, at Emmaus, Pennsylvania.

OVERMAN — To Earl and Beverly Overman, a daughter, Brenda Lou, on June 4, at Amboy, Indiana.

POWELL — To Ronald and Barbara Powell a daughter, Susan Jane, on July 10, at Amboy, Indiana.

TAYLOR—To Richard and Sadie White Taylor, a son, Peter Keir, on April 18, at Champaign, Illinois.

MARRIAGES

BARTOO-ANGUS — Carolyn Angus, daughter of Harold and Mildred Angus of Cincinnati, Ohio, to Glenn Bartoo, son of Bernard and Katharine Bartoo, of Hyattsville, Maryland, on June 18, under the care of 57th Street Meeting at Chicago, of which they are members.

MCCLENECHAN-LINDLEY—Mary Louise Lindley, daughter of Guy and Mearl C. Lindley of Bloomington, Indiana, to Thomas McCleneghan, son of Mr. and Mrs. Lewis T. McCleneghan of Tucson, Arizona, on July 16, in the Rush Creek Friends Meeting, with John C. Harvey officiating.

SMITH-PEASLEE—Dorothy E. Peaslee, daughter of Francis A. and Elizabeth Jenness Peaslee of Pittsfield, New Hampshire, to William M. Smith of Stamford, Connecticut, on June 30, in the Friends' meetinghouse at Pittsfield, New Hampshire, James A. Coney, minister.

GOLDEN WEDDING

The Golden Wedding Anniversary of Rev. A. J. and Cora Herbert Furstenberger will be celebrated in the Belmont E.U.B. church near Dayton, Ohio, on September 3, with a basket dinner at the church and open house in the afternoon. Friends are welcome.

DEATHS

BLANK—Frank Blank at his home near Indianapolis, Indiana, on June 6, aged seventy-six years. All of his life was spent in the community where he died. He is survived by his wife, Maude Paddock Blank, two daughters, Hilda Blank and Kathryn Collins of Summerdale, New Jersey; two sons, Philip L. of Danville, Illinois, and Howard of Valley Mills, Indiana. L. Willard Reynolds was in charge of the services and burial was in West Newton, Indiana, cemetery.

CLARK—Abby M. Clark on July 3, at Carthage, Indiana, aged eighty years. She was a birthright Friend, the daughter of Daniel and Mary R. Hoag Clark. In early life she was a school teacher, and later cared for a widowed mother, and orphaned children of a brother, and for a widowed sister. She is survived by a brother, Lindley D. Clark, Baltimore, Maryland; a niece, Mildred

C. Raymond, Maryland; three nephews, Edward of Harbor Creek, Pa., Thomas W. Y. of Baltimore, Lindley H. of Muncie, Indiana. Services were conducted by DeWitt Foster and interment was at Carthage.

COX—Marion F. Cox on June 27, at Brunswick, Maine. She was born in Brunswick, in 1892, and had taught in the local schools and in Media, Pennsylvania. She was an elder in the South Durham, Maine, Meeting, a teacher in the Sunday School, and for many years Clerk of the Meeting on Ministry and Counsel, and was interested in the work of the Quarterly and Yearly Meetings. She leaves a sister, Hattie O. Cox, an uncle, and cousins.

GROTE—Mabel T. Grote on April 25, at Phoenix, Arizona, aged sixty-three years. She was a devoted member of the Phoenix Meeting, which she helped to establish, and her influence will remain as a vitalizing force. She was a native of Indiana, the daughter of Daniel and Carolyn Talbert. She came to Phoenix in 1935. Burial was made in Indianapolis. Survivors include a daughter, Ruth Higgins, Sharonville, Ohio; two sons, Charles Pahud of Tucson and Robert Pahud of Phoenix.

GREGG—L. H. Gregg, aged sixty-four years in July, at Friendsville, Tennessee. He was treasurer of the Friends Meeting and of Friendsville Academy for many years. Survivors are the widow; two daughters, Marion Cate, Friendsville, Iois Sommie, Cincinnati; three sons, Lester, South Carolina, Troy, Friendsville, and Roy, Cincinnati; two brothers, George, Friendsville, and Jim in Newport. Services were held in the Friends Church with Rev. Gregory and Rev. Lillard in charge.

HODGIN—Melissa Stanley Francis Hodgkin at Iowa City, Iowa, on May 21, aged ninety-three years. She was the daughter of Preston and Aseneth Mendenhall Stanley of Guilford County, North Carolina. Coming to Indiana in 1878, she was united in marriage with William Henry Francis, going to Tipton County where they united with the Meeting. Two sons were born, Earl Stanley and Frederick Davis. Some years after the death of William Francis she was united in marriage with Nereus M. Hodgkin, then pastor at West Union near Monrovia, Indiana. For twenty-two years they ministered to Friends Meetings at West Union and New London in Indiana; Marshalltown, Cummings, Smyrna, Sugar Creek, and Bangor in Iowa. Nereus Hodgkin died in 1932, and later Melissa Hodgkin went to Iowa City. Her ashes were inurned in Friends Cemetery at Bridgeport, Indiana.

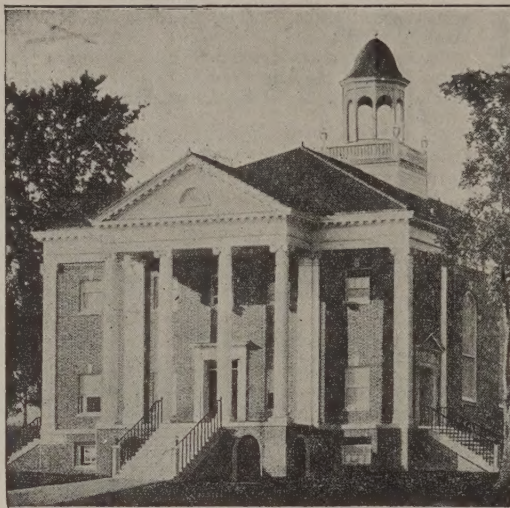
PEELLE—Dr. Roscoe E. Peelle in Wilmington, Ohio, on March 14, unexpectedly while on vacation in St. Petersburg, Florida, aged seventy-two years. The son of Elijah and Esther Beven Peelle, he was a birthright member of the Friends Church. He was a member of the Friends Meeting, where he served as trustee for nearly twenty-five years, as a teacher in a class of men, and as an active member of the Men's League. Surviving are the widow, Bertha Carey Peelle; a daughter, Ellen Peelle Robinson; and four grandchildren. Services were held in Wilmington Friends Church with A. Ward Applegate in charge.

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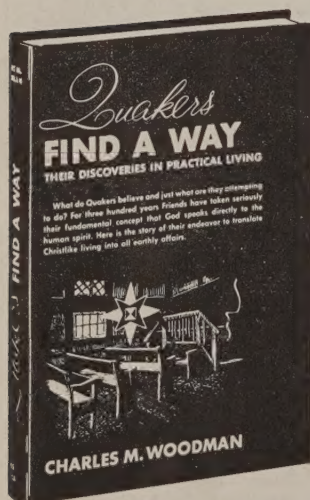
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First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartrant Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30. Morning Worship and Junior Church 10:45. Herbert Huffman, Minister. Geraldine H. Moorman, Assistant Minister. Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MEMPHIS, TENNESSEE

Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullough, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Meeting for Worship at 11:00 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m. Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones SY 6-3372, SY 6-7369.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Broad Street and Sycamore Avenue, Sunday at 3:00 p.m., June to October. First Day School at 10:00 a.m., Clerk, James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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